

# REPORT

## ON

# NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 26th January 1907.

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## I.—FOREIGN POLITICS.

THE *Roznama-i-Mukaddas Hablul Mateen* [Calcutta] of the 14th January says:—

The Persian Parliament.

At a recent meeting of the Persian Parliament there was a hot discussion on the question of loan in the sum of twenty crore of toman which the Persian Government proposed to take from England and Russia. A good many members held that it was absolutely wrong to contract debt with the foreign Powers. The merchant community of Iran also rejected the idea of entering into pecuniary engagements with England and Russia. Their spokesman, Haji Aga Muhammad Moenul Tujjar, deprecated the proposal of the loan. But since the provision of two crore of toman for the ready requirement of the State was greatly emphasised upon on behalf of the Government, it was resolved that the merchants would raise the amount among themselves, and they have, accordingly, since been organizing a social bank in this connection.

ROZNAMA-I-MUKADDAS  
HABUL MATEEN,  
Jan. 14th, 1907.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. A correspondent of the *Daily Hitavadi* [Calcutta] of the 18th January says that on the occasion of Sir Andrew Fraser's recent trip to Burdwan by motor car,

A complaint.

DAILY HITAVADI,  
Jan. 18th, 1907.

the roads by which His Honour passed through Hooghly and Chinsura were kept closed to all sorts of traffic for an unnecessarily long time. Even physicians' carriages were not allowed by the police to cross the roads.

3. The *Samay* [Calcutta] of the 18th January writes as follows:—

The police reform and corruption.

The huge Police Commission has given birth to a mouse. With the avowed object of checking corruption, the authorities have increased the salaries of police officers of higher ranks. The remuneration of the lower ranks remains as before. The result of this reform has been that those officers who were formerly satisfied with small bribes now demand much larger sums. A correspondent of the *Bengalee* says that if the authorities should doubt it he is ready to prove it. But we think that the authorities know it full well. Do they not know that a Head-Constable of the Bengal or Assam Police, who receives a salary of Rs. 15 a month and has to keep a horse for which he is paid a quite inadequate allowance, sends home Rs. 100 per month on an average after defraying all his personal expenses? It may be asked, why do not the authorities reform this state of things? Why should they? The present state of things secures them a cheap police administration. But, then, the people are oppressed. What do the authorities care for that? It is only to keep up an appearance of respectability, and not for the real purpose of checking corruption, that the salaries of the high grades of the police service have been increased.

SAMAY,  
Jan. 18th, 1907.

## (b)—Working of the Courts.

4. The *Al Punch* [Bankipore] of the 15th January expresses its joy at the acquittal of Mr. Z. Ahmad, Barrister-at-Law,

Mr. Z. Ahmad's acquittal.

AL PUNCH,  
Jan. 15th, 1907.

remarking that this event is a matter of congratulation to the Muhammadans, particularly to the Biharis.

5. Referring to the same subject, the *Hindi Bangavasi* [Calcutta] of the 21st January asks why the gentleman had

Mr. Z. Ahmad's acquittal.

HINDI BANGAVASI,  
Jan. 21st, 1907.

been put to so much harassment and distress by the court of justice when there was no strong evidence to prove the offence charged against him. The paper remarks that when the barristers and pleaders who are so much familiar with the laws are thus dealt with by the court, the case of the ordinary public should naturally be at a discount.

Mr. Z. Ahmad's acquittal.

6. The *Hitvarta* [Calcutta] of the 20th January also rejoices at the acquittal.

HITVARTA,  
Jan. 20th, 1907.



## (d)—Education.

AL PUNCH,  
Jan. 17th, 1907.

7. The *Al Punch* [Bankipore] of the 17th January offers a sarcastic note on the proceedings which are at present being taken for the introduction of female education in Bihar.

MARWARI BANDHU,  
Jan. 16th, 1907.

8. Learning that a school is going to be opened in the Punjab to teach the methods of inoculation in respect of plague, small-pox and other infectious diseases, the *Marwari Bandhu* [Calcutta] of the 16th January suggests that it should be opened somewhere else, since the people there are not only averse to such treatment, but they are terrified at the very name of inoculation.

SANJIVANI,  
Jan. 17th, 1907.

9. A correspondent writes to the *Sanjivani* [Calcutta] of the 17th January to draw attention to Sir Alexander Pedler's circular letter No. 3775, dated the 18th March 1904, addressed to Head-Masters of aided high-class schools, offering to admit into Government service teachers of the schools who have done five years' approved service and also to establish a provident fund for the benefit of the teachers of these schools. The writer complains that although about three years have elapsed since this circular was issued, no action has been taken on it yet as far as the public are aware.

SANJIVANI.

10. The same paper is informed that of the many Musalmans who have been lately appointed Deputy and Sub-Inspectors of Schools in the Presidency Division, some only possess a slight knowledge and others no knowledge at all of Bengali. They should be transferred to some other division of the Province.

• New Musalman Deputy and Sub Inspectors of Schools, Presidency Division.

## (e)—Local Self-Government and Municipal Administration.

MARWARI BANDHU,  
Jan. 16th, 1907.

11. The License officers of the Calcutta Municipality, which is characterized as one adept in robbing people but slow in serving them, are, says the *Marwari Bandhu* [Calcutta] of the 16th January, oppressing the exhibitors at the National Exhibition by levying license tax from them. Twelve of these exhibitors were compelled to pay these taxes on Tuesday last week. The majority of the exhibitors belong to the town and already pay the taxes, while it is highly improper to realize any fees from those who have come for the Exhibition only and have probably paid the octroi duty of their own towns.

DAILY HITAVADI,  
Jan. 22nd, 1907.

12. The *Daily Hitavadi* [Calcutta] of the 22nd January cordially supports the proposal to do away with the Plague Department of the Calcutta Corporation, holding that its existence is by no means justified by the work which it has hitherto done for the eradication of the disease.

## (f)—Questions affecting the land.

HITAVADI,  
Jan. 18th, 1907.

13. The *Hitavadi* [Calcutta] of the 18th January says that while official are ever ready to stigmatise zamindars as a lot of oppressors, they seem to be blind to the rack-renting that prevails in the Government khas mahals. Rents in khas mahals go on increasing in spite of the growing poverty of the raiyats and the diminishing fertility of lands in such mahals. Again, whilst there is the law-court to stop the oppressive hand of the zamindar, nothing on earth can save the khas mahal raiyat from the exactions of the Government.

The condition of the khas mahal raiyats

## (g)—Railways and Communications, including Canals and Irrigation.

MEDINI BANDHUP,  
Jan. 16th, 1907.

14. The *Medini Bandhav* [Midnapore] of the 16th January writes how many of the pilgrims who had come to Calcutta in connexion with the late *Ganga Sagar Mela*, had on their return journey by the Bengal-Nagpur Railway to travel at great risk to

A railway complaint.



their lives in the same compartment with cholera-stricken fellow-pilgrims and how, further, while detraining at Khargpur, many of the healthy pilgrims were, evidently under a misconception, dragged to the local charitable dispensary. The paper concludes by urging upon the management of the Bengal-Nagpur Railway the desirability of their attending to the comfort of their passengers in a greater degree on future occasions of this nature.

15. Referring to the suspicious death of Sachindra Kumar Basu, son of the late Jogendra Nath Basu, proprietor of the *Bangavasi*, the *Sandhya* [Calcutta] of the 17th January says :—

A case of suspicious murder.

SANDHYA,  
Jan. 17th, 1907.

It is a matter of great wonder that such a serious case as this is not being properly investigated. Some people are saying that the *feringhis* have murdered Sachindra. Some, again, allege that he has been murdered by dacoits who infest railways. If a *feringhi* had died under similar circumstances, it would have created quite a sensation. But who cares for the death of a native? What ungrateful people these *feringhis* are! The railway companies are supported by the natives. But the companies treat the natives with complete disregard. Let them go on in this manner till their cup of iniquity is full, and then they will have to make amends for every wrong-doing for which they are responsible.

16. A correspondent of the *Daily Hitavadi* [Calcutta] of the 23rd January says that on the morning following the last solar eclipse the rush of passengers intending to take the up train of 6-30 A.M. on the Bengal Nagpur-Railway was immense at the Howrah station. The train took not more than half of these passengers. Over and above being oppressed by this rush, the poor passengers had to suffer much at the hands of railway *durwans*. One of these greedy railway men was stationed at the window of the booking-office, and he extorted bribes from passengers, and whoever refused to pay him was maltreated and pushed back. Again, the *durwan* holding the gate leading to the platform committed great oppression on the passengers. He, too, admitted passengers by taking bribes and pushed back and beat with his stick those who did not pay him anything. Two *feringhi* officers saw all this with their own eyes with perfect unconcern.

A railway complaint.

DAILY HITAVADI,  
Jan. 23rd, 1907.

(h)—General.

17. Referring to Sir Hamilton Freer Smith's Commission, the *Marwari Bandhu* [Calcutta] of the 9th January says :—

Sir Hamilton Freer Smith's Commission. The English, feeling deeply affected by the condition of the native coolies employed in the factories here, have inaugurated a Commission, which is at present working in Bombay, to enquire into their condition as affected by their engagement in the above concerns. The employment of these coolies in their native land precludes their importation into the British Colonies outside India for service as slaves, and this is what tells. The expression of sympathy towards Indians on the part of the English makes us suspect as to what it is that lies at the bottom.

MARWARI BANDHU,  
Jan. 9th, 1907.

18. In regard to the question of splitting up Midnapore into two districts, the *Tamaliika* [Tamluk] of the 19th January notices a scheme of partition, which provides for the creation of a North Midnapore and a South Midnapore with a common sadar station, near the existing Collectorate office, and then proceeds to remark that it is wholly opposed to this scheme also. But as popular objection is not likely to prevail with Government, means must be taken to compel Government to accept public opinion. Hence the *swadeshi* and the boycott.

TAMALIKA,  
Jan. 19th, 1907.

19. With reference to the scheme for the partition of the Midnapore district outlined in foregoing paragraph, the *Medini Bandhav* [Midnapore] of the 16th January writes that it cannot assent to the partition of the district in any form whatsoever. And the paper concludes by exhorting the people of Midnapore to resolutely take up a vow to boycott rigidly things foreign, if they wish their opinions to count for anything with their rulers.

The proposed partition of Midnapore.

MEDINI BANDHAV,  
Jan. 16th, 1906.



SANDHYA,  
Jan. 17th, 1907.

20. The *Sandhya* [Calcutta] of the 17th January has the following under the heading, "The *Kazi* who is a scoundrel of scoundrels":—

Mr. M. C. Ghosh, I.C.S.  
The name of the little *Kazi* of Chandpur is Mr. M. C. Ghosh. The pride of this *Kazi* Ghosh is such that it may be said of him that his feet do not touch the earth.

This son of a Ghosh eats the *feringhi's* salt; that is why, lest he should be untrue to his salt, he himself swallows the *feringhi's* salt of cow's bones, and makes others swallow it as well. Eating this salt of the *feringhi's*, this man has forgotten all about his mother's milk. Anyway, the terrible sins which the *feringhi* and the *feringhi's* slaves are committing will surely have to be accounted for, be it a day sooner or a day later.

All have heard of the oppression which our *Kazi* Ghosh on the strength of this *feringhi* salt has committed on gentlemen. He has placed gentlemen under arrest, and by keeping them without food the whole of that day of the eclipse has humiliated them as far as he can. Not even this could abate the ardour of his *feringhi* salt. It is being said that this *Kazi* Ghosh entered the temple of the goddess Kali with shoes on, as if he would trample on the *swadeshi* with his shoes in the very room of the goddess who trampled on the *asuras* (demons). What impudence! Was there no son worthy of his father present there who could take the shoes off the feet of this scoundrel of scoundrels, this Ghosh, and tie them on to his back? After all, what is there to blame in the *feringhi*? It is we who have become slaves of slaves.

But this *Kazi* Ghosh must not be easily let off. Arrange so that this scoundrel of a *Kazi* may be specially harassed socially. The boycott is pre-eminently our weapon. Boycott the *feringhi* and the *feringhi's* slaves. Whenever you see them, move away from them, stopping your nostrils with your cloth.

HOWRAH HITAIISHI,  
Jan. 19th, 1907.

21. The *Howrah Hitaiishi* [Howrah] of the 19th January complains that on the 15th idem, 18 covers of the paper, addressed to different subscribers, were returned to the sender

by a peon of the Howrah post office, on the plea that the addresses were wrong, although there was nothing on the covers to show that any attempt had been made at all by the post office to deliver them to the addressees. Besides, it was noticed that the covers which had been returned on Tuesday bore stamp-marks of the Howrah office of Sunday, the 13th, 5-30.

The same paper further draws attention to the urgent necessity of extending the accommodation at present occupied by the clerks, peons, &c., of the Howrah post office, and also of building a tiffin-room and a retiring-room for the use of these clerks. The existing out-houses of the post office building are now occupied by a *mehter* and by a pet servant of the post-master.

BIHAR BANDHU,  
Jan. 19th, 1907.

22. Referring to the note of the *Sanjivani*, the *Bihar Bandhu* [Bankipore] of the 19th January speaks of a secret meeting of the District Magistrates in West Bengal and Bihar having been held at Motihari, to the exclusion of all other people, adding that the police also were on duty to prevent others from getting into the assembly.

HITVARTA,  
Jan. 20th, 1907.

23. The *Hitvarta* [Calcutta] of the 20th January says:—  
As has been reported from Lahore the local Deputy Conservator of Forests lately uttered the following words addressing one Baba Mohan Singh on the occasion of his supervising the auction sale of timbers, "You are in union with him. Go and smoke tobacco with him." Now, Baba Mohan Singh is a Sikh, and as such, to tell him to smoke tobacco, is as much offensive as to ask a Hindu to eat of beef and a Muhammadan to eat of pork. Generally the European officers learn from their servants, *domes* and sweepers, to call bad names and make use of their knowledge in dealing with the gentle folks. Will not Government take steps to prevent this unbecoming conduct on their part?

HITVARTA.

24. The same paper notes:—  
It has been reported from Lahore that on the bare statement of a witness to the effect that he had been tutored to give such evidence by Mr. Amor Dass, a pleader of the Sialkote Bar, the Deputy Commissioner of Sialkote

The Deputy Commissioner of Sialkote and Mr. Amor Dass, pleader.



ordered the arrest of the pleader on his turning up in the court. On this, Mr. Amor Dass applied to the Deputy Commissioner for the transfer of his case to some other district. As a result, the Deputy Commissioner has since been declaring that he did not order the arrest. Mr. Amor Dass is a patriot. On the occasion of the last strike at Sialkote he had taken the part of the *swadeshists*, and thus incurred the displeasure of the Government officials and this is what tells. Will not the Government teach a lesson to such officials?

### III.—LEGISLATION.

25. Referring to the proposed Bengal tenancy legislation, the *Samay* [Calcutta] of the 18th January considers it very curious that Government, which has nothing but the most shameful rack-renting for its khas mahal raiyats, should come forward as a champion of the raiyat against the zamindar. The sermons of a sinner are never effective. If Government passes the proposed law before mending its own conduct towards khas mahal raiyats, it will incur the odium of both the zamindars and the raiyats and the law will be ineffective.

SAMAY,  
Jan. 18th, 1907.

26. Deprecating the proposed jute legislation, the *Basumati* [Calcutta] of the 19th January says, that before being shipped to England jute passes through the hands of many classes of middlemen, and that it is very difficult to find out in every case of adulteration the real offender. In this state of things, it will be extremely unjust to make the cultivator alone responsible for the offence. Again, it is well known that under orders from their superiors, weighmen and *kayals* take from cultivators at least 3 maunds of jute extra for every 100 maunds. Cultivators are thus cheated of 3 maunds per 100 maunds. Will the Government legislate against this cheating of the poor? Surely not. The best protest against the proposed legislation would be not to grow jute. Bengal will not starve from want of jute cultivation. It will, on the contrary, be saved from famine if food-grains are grown on the land so long put under jute.

BASUMATI,  
Jan. 19th, 1907.

### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

27. The *Medini Bandhav* [Midnapore] of the 16th January says that the outturn of the crops in the villages in the Bhangpur thana this season has been less than half. Similarly, the outturn in the thanas of Chandrakona, Daspur, Debra and Shalnani has not been satisfactory. And the condition of things in Contai and its neighbourhood also is lamentable. In the Baroda pargana of the Ghatal subdivision, too, the paddy crop may almost be said to have been a total failure. The future of the district of Midnapore is thus gloomy indeed.

MEDINI BANDHAV,  
Jan. 16th, 1907.

28. The *Swadesh* [Calcutta] of the 21st January says that while the Anglo-Indian press, headed by the *Englishman* and the *Pioneer*, is keeping the attention of the educated community in Bengal concentrated on its pretended advocacy of self-government for India, European merchants such as Messrs. Balli Brothers and Graham & Co. are quietly buying up almost the total outturn of the rice crop from Chaibasa to Mymensingh. The result of this will be that scarcity of rice and consequent distress will begin to be felt in the months of *Jaishta* and *Asharha*. And then this same Anglo-Indian press will wax eloquent over the incompetence of the Bengali leaders and enjoy a good fun, while the European merchants will make large profits by selling their stores of rice. It is thus that the Europeans intend to starve us into humiliation. O Bengalis! Bestir yourselves for the sake of self-preservation.

SWADESH,  
Jan. 21st, 1907.

29. The *Hindi Bangavasi* [Calcutta] of the 21st January reports that rumour has it that the English merchants of Calcutta have been purchasing through their agents the produce of the fields in the grain-producing districts of Bengal with intent to sell it off to the

HINDI BANGAVASI,  
Jan. 21st, 1907.



Bengalis some time later at exorbitant rates, and adds that this is because of the *swadeshi* agitation in India. The paper, however, doubts the authenticity of the report, as the English merchants, it remarks, are too wise to enter upon such a donquixotic project only to earn a bad name.

#### VI.—MISCELLANEOUS.

MARWARI BANDHU,  
Jan. 9th, 1907.

The Congress.

30. The *Marwari Bandhu* [Calcutta] of the 9th January has the following:—

The proceedings of the last Congress have created disquietude and unrest in the mind of the *Times* of London and none the less in those of other English journals. Alluding to the demand of "Self-Government in India," as referred to in the inaugural address at the last Congress, the *Times* has been speaking adversely of the Congress and its working, and threatening the use of the sword as an instrument of government.

As a matter of course, the commission of any wicked action has repentance and a moral lesson as its sequel. But this evidently does not come true in the case of the English, as they do not seem to have been disciplined by the sepoy mutiny of 1857. As a lion as the *Pioneer* depicts them they appear only in oppressing the weak. Besides disclosing its low-mindedness, the pronouncements of the *Times* evince its wickedness in no less degree. As to its threat of using the sword, such dealing presupposes equality of position on the part of the parties concerned. It cannot hold good in the case of the Indians, who are inferior even to the beasts in the matter of self-defence, being divested of every defensive weapon. The contributor of the *Times* wrongly describes the Indians as being unfriendly to Government. He does not understand whether or not there is anything like devotion to Government in so many objects of the Congress. At all events, the Indians should not be so acutely sensible to the remarks of the *Times*. They should rather pardon the journal for what it has done under the dictates of nervousness.

MARWARI BANDHU.

31. Referring to the Muhammadan Political Association recently instituted, the same paper notes that this institution has evoked remarks from the *Times* of London and several local Anglo-Indian papers, each of which fears lest it should ultimately develop into something like the National Congress and make determined demands upon Government. The *Englishman*, the paper adds, appreciates it only because it advocates devotion to Government, and the *Times* of Bombay advises it not to make any demand for power. The paper suggests that the Muhammadans should stand fast to their undertaking, adding that it will never fail to attain its object if it will go on with its work, avoiding these friends who are like a vessel filled with venom with a little nectar at the top.

AL PUNCH,  
Jan. 15th, 1907.

32. The *Al Punch* [Bankipore] of the 15th January notes:—

Khaja Atiqullah and the National Congress.

The fact of Khoja Atiqullah's having joined the last National Congress in Calcutta along with Maulvi Muhammad Yousuf Khan Bahadur should not be taken as an evidence of the participation of the whole Muhammadan community in the National Congress. We say this not because of any antipathy with that Association, but because it devolves upon us as a duty to report the right opinion of the public. By the by, it is extremely regrettable to see that our Khaja Saheb preferred to absent himself from the meeting of the National Conference to join the Congress. The law of national affection required that he ought to have preferably joined the Conference and discussed the question of devising suitable means for the development of Muhammadan education.

AL PUNCH.

33. Noticing the fact of several German military officers having gone out to Japan to receive military training, the same paper compliments Japan on its admirable progress in military ability and political wisdom, blessing it at the same time for its having revived the old fame of Asia.



34. The *Marwari Bandhu* [Calcutta] of the 16th January refers at length to the *swadeshi* meeting at Allahabad addressed by

Mr. Tilak at Allahabad.

MARWARI BANDHU,  
Jan. 16th, 1907.

Mr. Tilak, in which the hearers were exhorted to cultivate the habit of self-reliance and to boycott foreign goods, and says:—

We quite agree with Mr. Tilak in all that he has said, but we would wish that what is done should be done peacefully and that it should not make the students unruly.

35. In criticizing the reception accorded to His Majesty the Amir of Kabul, the same paper observes:—

MARWARI BANDHU.

His Majesty the Amir's reception.

The importance of the Amir has originated in the fear of a Russian invasion of India. Ever since the Amir is rising higher and higher in the eyes of the Englishmen.

The question naturally arises if this lionizing of a single person, viz., the Amir, to the exclusion of the others, viz., the native princes, is proper. We would say, 'Never.'

Friendship with the Amir alone for the protection of India from a Russian invasion is not sufficient, because the Amir is not so powerful as he is supposed to be, although Government has made him stronger by a constant supply of improved arms, etc. It is these Afghans who have been more than once badly defeated by the untrained Sikhs. The name of a Khatri lad Hari Singh Nalun pronounced in Afghanistan still creates terror in the minds of the Afghans, who worship his tomb even up to this day.

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We, however, do not ask the Government not to treat the Amir in the way they are doing, but what we wish is that Government should not disregard the native Chiefs, who should be compared with the Amir in order to see if they are inferior to him in strength, courage and loyalty to the Paramount Power. Is it not the duty of Government to encourage and help the native Chiefs, specially of the Frontier and more specially of Kashmir, who is the great protector of the Indian Frontier? We hope Government would not rely entirely on the Amir, but would help the native princes with money and encourage them by showing them due honour.

36. In concluding the account of the Amir's character as written by one

The Amir of Kabul.

Mr. Hamilton who had some time been residing in Kabul, the *Hitvarta* [Calcutta] of the 20th

HITVARTA,  
Jan. 20th, 1907.

January refers to the preparation of a medicine by an English doctor for the use of the Amir and to the death of the Amir's servant by the use of half the quantity of the same in a single dose, and also to the subsequent proceeding of the Amir in making the doctor drink the remaining half as a punishment which, as the paper remarks, resulted in his being badly indisposed. The paper adds that this account has been written by a fellow-countryman of the writer, who has resorted to so many false colouring in delineating the character of the boy Sirajuddoula, and that it depends upon the reader's option either to entertain it as true or false.

37. 'All glory to the Amir' is the heading of an article in the *Marwari Bandhu* [Calcutta] of the 16th January, in which

MARWARI BANDHU,  
Jan. 16th 1907.

His Majesty the Amir and the *Bakr-Id*.

the paper quotes the reply which His Majesty is said to have given to those Musalmans who wanted

to slaughter a hundred cows on the occasion of the coming *Bakr-Id* festival. Thanking His Majesty for this expression of his sympathy for the Hindus, the paper says:—

His Majesty the Amir is to be in India for a short time only (ten to twenty days), still he thinks that he should not hurt the feelings of the Hindus by cow-slaughter. The English Government, on the other hand, has been in this country for more than two hundred years and means to stay for ever. We Hindus also wish that the English rule should be permanent in India. But it has never occurred to Government to earn the love and gratitude of the twenty-five crores of Hindus by putting a stop to this horrible practice

In this connection we would like to ask the learned and pious Musalmans why they should slaughter cows on the occasion of *Bakr-Id*, which signifies goat-sacrifice only. Those who think that merit consists in doing something



which would hurt the feelings of the Hindus should now take a lesson from the Amir's reply and see that all cause of future dissension between the two races is removed.

HINDI BANGAVASI,  
Jan. 21st, 1907.

38. Referring to the same subject, the *Hindi Bangavasi* [Calcutta] of the 21st January bestows a splendid encomium upon His Majesty, characterizing him as a man worthy of the royal Moghal dynasty, very sensible and prudent and fully alive to the feelings of the people of different ideas and faith. The paper, by the by, takes the opportunity of inviting the attention of the Indian Muhammadans to the propriety of refraining from cow-killing and thereby making friends with the Hindus.

HITVARTA,  
Jan. 20th, 1907.

39. Touching the same subject, the *Hitvarta* [Calcutta] of the 20th January says that the Amir of Kabul has won immense thanks from the Hindus by his unsympathetic attitude towards the proposal of the Delhi Muhammadans to sacrifice a hundred cows on the occasion of the ensuing *Bakr-Id* during his proposed stay in Delhi, and remarks that in order to perpetuate the Amir's visit to India the Indian Muhammadans should give up cow-killing for good and make friends with their Hindu brethren.

BHARAT MITRA,  
Jan. 19th, 1907.

40. The *Bharat Mitra* [Calcutta] of the 19th January reports that a meeting of the local *Sanatan Dharm Pushtkarni Sabha* will be held in Calcutta on the 20th instant to discuss the propriety of according thanks to the Amir on the occasion of his visit to the metropolis, more particularly of presenting an address to His Majesty.

BHARAT MITRA.

41. Touching the some point, the same paper says that the Hindu gentlemen of Mazaffarnagar, Pabna, Bankura and Rawalpindi have at their respective meetings expressed their thanks to the Amir for setting at naught the recent cow-killing proposals as offered by the Delhi Muhammadans, adding that if the Amir is in earnest in his remonstrance with the Muhammadans, he virtually deserves considerable thanks from the Hindus.

BIHAR BANDHU,  
Jan. 19th, 1907.

42. Referring to the same subject, the *Bihar Bandhu* [Bankipore] of the 19th January remarks:—  
The Amir and cow-slaughter. His Majesty the Amir is very just and impartial. The Delhi Muhammadans proposed to sacrifice a hundred cows in observance of the ensuing *Bakr-Id* festival during the proposed stay of His Majesty in Delhi. His Majesty repugnantly disapproved of the proposal and has, in a letter, amicably asked the Delhi Moslems to give it up as something tending to hurt the religious feelings of the Hindus, which His Majesty would not like to see. His Majesty recommends the slaughter of goats, sheep, and camels instead, adding that the Muhammadans can do this without offending their Hindu brethren.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Jan. 17th, 1907.

43. With reference to the statement that the Amir has discountenanced the slaughter of kine at Delhi during the coming *Bakr-Id*, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 17th January writes that the English officials have been ruling India for a long time now; but nevertheless they do not succeed in making the people happy with what they say, or with the manner in which they exercise their powers as servants of the State. The principal reason for this condition of things is that India is governed not directly by a King, but by his servants. The King's responsibility is transferred to the Ministry, a body which has the power to argue, but which has no heart to sympathise with the joys and sorrows of the people of this land.

SAMAY,  
Jan. 18th, 1907.

44. The *Samay* [Calcutta] of the 18th January speaks of the Amir in unmeasured terms of praise for the consideration His Majesty is reported to have shown to the feelings of the Hindus by discountenancing slaughter of cows in Delhi on the occasion of his visit to that town. His Majesty is next requested to teach the English, a newly civilised people, how to govern an Eastern nation without detriment to its glories.



45. Referring to the rumour that the Amir has forbidden a slaughter of cows in Delhi on the occasion of His Majesty's visit to the town during the *Id* festival, the *Basumati* [Calcutta] of the 19th January writes as follows:—

*BASUMATI*,  
Jan. 19th, 1907.

The Amir and the question of cow-slaughter.

It is now well-nigh 200 years that the English have been ruling India, but they have not yet found the truest way to win the hearts of the Indians. They have not yet been able to make themselves the Indians' own. But the Amir is a *swadeshi Raja*, he is an Asiatic Sovereign, the Lord of Gandhar (Candahar). The oriental mind is not a puzzle to him. He has found out the most sensitive point in the Indians' heart. In return for the hospitality awarded him by his great friend and ally, the King of England, he has held up before His English Majesty an invaluable moral and ideal. The Amir has come to India for a few day's sojourn and has won the esteem of the Indians during this short period. So the 20 crore Hindu inhabitants of India are crying, "A *Raja* is he who can please his subjects." Blessed be the Amir.

46. The *Sandhya* [Calcutta] of the 17th January publishes a cartoon in which there is a tree bearing a fruit on which is written the word *swaraj*. On the trunk of the

*SANDHYA*,  
Jan. 17th, 1907.

A cartoon.

tree are three steps which bear the names of boycott, *swadeshi* and passive resistance. A Parsi gentleman (Mr. Dadabhai Naoroji) is represented as stretching out his hand for the fruit of *swaraj* by laying one foot on the step of boycott and another on the shoulder of an Englishman (Mr. Morley). Two other Indians (one a Bengali and another a Mahratta) are marking the Parsi gentleman's attempt from a little distance.

The letter-press says:—The *feringhi-golam* (the slave of the *feringhi*) is trying to secure the fruit of *swaraj* by laying one foot on boycott and another on Morley's shoulder. But now Morley is falling back, so that he will fall down. The fruit lies on a high tree which must be ascended by its four steps.

"Our ambition."

47. The *Hitavadi* [Calcutta] of the 18th January writes as follows:—

*HITAVADI*,  
Jan. 18th, 1907.

Englishmen may now consider us weak and dependant on their favour for our rights and privileges. But as for ourselves we are far from satisfied with this position of mendicancy. It is our ambition to be as great as the English themselves. Consider what the English were when they came to beg the Moghul Emperor's favour as modest traders and what they are now. Do not therefore laugh at our aspirations. The English think that we are weak, but we are not really so. Our gracious Mother has taught us to forget all petty selfishness and has given us the light of wisdom. It is the support of the Indians which is the mainstay of every department of the British Indian administration. It is the good-will of the Indians which has secured the stability of British rule in India. Let not the English therefore lay the axe at the root of this good-will. Let not their pride as conquerors carry them too far. The Indians will no longer be satisfied with being only drawers of water and hewers of wood, while the English will enjoy all the comforts of life. The former have taken up the *swadeshi* movement and are trying to resuscitate the arts and industries of their country. And when their success in this direction will have given them strength and wealth, the English will no longer look down upon them as the conquered, but will, on the contrary, come forward to give them self-government or *swaraj*.

48. The *Bharat Mitra* [Calcutta] the 19th January says:—

*BHARAT MITRA*,  
Jan. 19th, 1907.

A comment on the Viceroy's reply to the Rajput address presented at Agra.

His Excellency the Viceroy has, in his reply to the address presented of late at Agra by the deputation of the Rajput Chiefs headed by the Maharaja of Bikaner, complimented the Rajputs as a warlike race and the loyal subjects of Government not so much given to luxury and ease. In fact, it rests uncontradicted that the Rajputs are warlike and devoted. But they cannot be considered to be comparatively not so much given to luxury and ease. Had they been moderate in this respect, the Government Residents and the Political Agents would not have been able to thus lord it over in their dominions. Besides, there is another point which had no notice from His Excellency in course of the reply—the fact of the Rajputs being so much reduced to poverty and affliction during British administration.



Nowadays, it holds as a rule in the address presenting matter that the presenting body should compliment the recipient in the handsomest of terms, and that the latter should, in his reply, make it a point to say something in order to gratify his friends.

HINDI BANGAVASI,  
Jan. 19th, 1907.

49. The *Hindi Bangavasi* [Calcutta] of the 19th January notes:—

Plain speaking.

In reply to the address presented at Agra by the Rajput talukdars under the leadership of the Maharaja of Bikaner to His Excellency the Viceroy, His Excellency, after describing the Rajputs as a nation renowned for their greatness and valour, has been pleased to remark that their present enlightenment and social improvement are due to their imbibing Western ideas and thoughts, which are now making themselves felt in India. To say nothing of the good effect of the Western education, it has, however, formed a motive among the Rajput Chiefs to a good many changes in their community which, judging from the Oriental standpoint, are undesirable transition and are calculated to distress our feelings.

BHARAT MITRA,  
Jan. 19th, 1907.

50. In concluding a lengthy article headed "Useless threat" devoted mainly to the last National Congress and its proceedings, the *Bharat Mitra* [Calcutta] of the

Useless threat.

19th January remarks that threat and exposition to terror will not act as powerful agents in subduing the Indians, and recommends administration of justice and cultivation of love to win them over, adding that it is the enemies that should be approached with the sword and not the humble subjects.

HITVARTA,  
Jan. 20th, 1907.

51. The *Hitvarta* [Calcutta] of the 20th January notes the revival of boycott among the Chinese, remarking that the latter have of late decided at a meeting to put a

The Chinese boycott.

stop to the use of American coins, as also to the practice of seeking employment in American Colonies. The paper remarks that a boycott like this creates consternation among the English.

HITVARTA.

52. In concluding a long article on the origin of boycott in India, the same paper remarks:—

"Boycott in India."

Understanding that they will not be able to subdue the Indians by exposing them to terror and by holding out threats to them, the English have now adopted another policy, that of conciliation, to win them over. They have been humouring them all along. This departure would have proved a success some time back. It will have no effect now. Unless the English take to do something absolutely for the good of the Indians, they should not expect to enlist their sympathy. They are under a wrong impression that they would be able to make friends with the Indians by merely coaxing them. The Indians will not be disposed to have any regard for the English unless the latter prove themselves to be their true friends in a practical way. The English had better give up the idea of conquest and try to cultivate sincere friendship with the Indians.

HINDI BANGAVASI,  
Jan. 21st, 1907.

53. The *Hindi Bangavasi* [Calcutta] of the 21st January notes that the English tea planters of Assam are

A proposal to provide a portrait of Sir B. Fuller.

thinking of providing a portrait of Sir B. Fuller, late Lieutenant-Governor of East Bengal and Assam, and that the *Englishman*, the admirer of his administration, has been exhorting them to subscribe in aid of the fund to be provided for the purpose. The paper remarks that Sir B. Fuller has, in his administrative doings, already impressed his portrait on the heart of every man in East Bengal, and that it is now quite superfluous to provide an additional one.

DAILY HITAVADI,  
Jan. 21st, 1907.

54. The *Daily Hitavadi* [Calcutta] of the 21st January is not in favour

Proposed commemoration of the Sepoy Mutiny.

of any movement to commemorate the mutiny of 1857 and thinks that any such movement bodes good neither for the rulers nor the ruled, and if it succeeds will make the preservation of good feeling impossible between Englishmen and Indians. In view of the growing patriotism and national feeling amongst Indians, the more memories like those of the Sepoy Mutiny fade, the better for the stability of British rule in the country.

SANDHYA,  
Jan. 21st, 1907.

55. The *Sandhya* [Calcutta] of the 21st January has the following as a statement of the policy of the New Party:—

The policy of the "New Party."

It is the work of excluding that is required at present. Clean out, brush out, sweep out the



*feringhi* and *feringhi-ism* as much as you can. Give up all your leanings towards the *feringhi*. Be a perfect *swadeshi* in your homes and in your environments. Pay taxes and rents to the *feringhi-raj* and obey their laws and regulations, but draw a cordon of *swadeshi* round yourselves, within which the *feringhi* will have no access or admission. In short, do not allow anything of the *feringhi* to enter into your zenana, your parlour, and your place of worship; your markets and bazars and your fairs and festivities. First establish your *swaraj* in these places and see if your much-desired self-government is not established by means of this policy of exclusion. If it is not, it will be necessary to take a step higher than boycott. If the *feringhi* places obstacles in the way of the fulfilment of our *swadeshi* vow, we shall have to take steps for offering resistance. We shall break the law, but submit to the penalty of breaking the law. If the *feringhis* make a law that a market where *swadeshi* articles are sold must pay a higher tax than one selling *bilati* articles, or that policemen shall watch and harass *swadeshi* schools—if oppressions like these begin to be committed, then we shall have recourse to passive resistance, regardless of the risk of being sent to jail. This resistance is the third step. If this does not succeed in setting him right, if the *feringhi* still tries to destroy our *swadeshi* and *swaraj*, we shall have to resort to the fourth step, namely, force. It is not for fear of going to jail that we disclaim all intention to have recourse to force—it is the truth. We favour self-control and self-sacrifice. But if through the fault of the *feringhis* the country has to take the fourth step, it will take it in utter disregard of all consequences. Boycott, *swadeshi*, (passive) resistance and force are thus the four steps. This, in short, is the teaching of the "New Party."

56. The *Swades* [Calcutta] of the 21st January, after exhorting its countrymen to work with a single-minded devotion for the establishment of *swaraj* in the land, goes on to remark that for the accomplishment of this

The establishment of *swaraj* in India.

task, it will not be necessary to drive the English out of the country. The strength to do that the people of India have not yet. So what is the good of talking insensibly about that? Indians have yet many things to learn from the English; and the English have been ordained by God to rule India for the benefit of India's sons. It is with the Englishman's assistance that *swaraj* will be established in India. It will yet happen that either through compulsion or voluntarily they will give their assistance to the people of India in this matter. The only necessary condition is that the Indians work on energetically and perseveringly to that end. Let the English remain in India for all time—the Indians have nothing to lose thereby. But Indians must have *swaraj*: they want to stand forth before the world as men on their own legs.

SWADES,  
Jan. 21st, 1907.

57. The *Daily Hitavadi* [Calcutta] of the 22nd January has the following:—

The English, the Hindus and the Mussalmans.

The truth is that Englishmen are well-wishers neither of the Hindu nor of the Musalman. They are always busy thinking of their own welfare. The Englishman supports those, be they Hindu, or be they Musalman, who at any particular time are likely to subserve his interests. The Nawab of Dacca, blinded by self-interest, may not understand this. But such Musalmans as seek the welfare of their co-religionists all over India, find no difficulty in understanding the disingenuousness of the English. They know that in stress and trouble in this country, the Hindus alone are the friends of the Musalmans; the Englishman is nobody. Musalmans also are ever ready to assist the Hindus.

The paper then proceeds to quote the following as part of a proclamation issued by Khan Bahadur Khan, a Pathan of an ancient family, who was leader of the Musalmans in Rohilkhand at the time when the servants of the East India Company had entered that State in order to work the ruin of the high-born Musalmans there. The extract, it is stated, is made from Kaye's "History of the Sepoy War":—

"Should the English, with a view to neutralise our proposal, urge the Hindus to rise against the Musalmans, let the Hindus consider that if the English do so the Hindus will be deceived. The English never kept their promises. They are deceitful impostors. The natives of this country have always been tools in the hands of these deceitful Englishmen. . . . They intend to deprive the native Rajas of their territory and property."

DAILY HITAVADI,  
Jan. 22nd, 1907.



The article concludes as follows:—

The thing is that Musalmans should not in any case be deceived by the fascination of the English into showing hatred towards Hindus. The English have come to this country to promote the welfare not of Musalmans, but of themselves.

SANDHYA,  
Jan. 23rd, 1907.

58. The *Sandhya* [Calcutta] of the 23rd January writes that a *swaraj* society ought to be established at a very early date. And to found such a society three classes

A *swaraj* society.

of people are required.

First—a party of preachers or missionaries, who should have no worldly anxieties, who will spread the *swaraj* idea, rouse the country from its trance of slavery, and encourage the intelligent, influential and moneyed classes of the population to do good to the country. These missionaries will be associated with all movements without being active participators in any. They will do nothing with their own hands, but they will initiate the public into the principles of *swaraj*, speak to them of the glory of the *swaraj* polity and animate their thoughts with the *swaraj* idea.

The second is a fighting party: men who will regularly learn how to fight and do battle; who will defend people from the hands of thieves, *dakaites* and *budmashes*; who will see that their fellow-countrymen do not fall into the hands of the *feringhi* police, and who, in cases of oppression and wrong, will wield *lathis* in return for *lathis*. It will not do for this fighting party to be composed only of *bhadralog* (the respectable castes). *Hadis*, *domes*, *chandaes*, *chasas*, *goalas*, *chuttars*, *kumars*, *kamars*, all must be taken in, *bhadralog* had better be in a minority in this party, say one-fourth of the total number.

The third is a party of householders, who will be initiated into the principles of *swaraj* by the party of preachers above spoken of, who, cutting off all contact with the *feringhi*, will live inside the *swadeshi* fortress; who, when in trouble, will take the assistance of the fighting party before mentioned; who will, if they can, never look to the *feringhi* for help; who, when disputes arise amongst themselves, will settle them by *panchayets* formed from amongst themselves; who will stake their very lives in efforts to remove the poverty of the people of the country, and who will assist with food and clothing the preaching and the fighting party above referred to.

Without the constitution of a society on these lines, it will be very difficult for *swaraj* to prosper. Let all who are animated with the new idea unite and secretly consult together on this project. Srijut Bipin Chandra Pal should be appointed the leader or head of the preaching or missionary party, Srijut Pramatha Nath Mitra, the Barrister, that of the fighting party, and Srijut Aswini Kumar Dutt that of the party of householders.

DAILY HITAVADI,  
Jan. 23rd, 1907.

59. The *Daily Hitavadi* [Calcutta] of the 23rd January writes as follows:—

The Anglo-Indians and the prestige of the English.

The Anglo-Indian community is now afraid lest the Indians should think that the English are weak, and has become anxious to maintain the prestige of British arms in India. But every student of the history of British dominion in India knows that to speak of the domination of the sword in the country is not only ridiculous, but is also tantamount to an expression of the internal weakness and an admission of a national blemish of the English. The Indians never doubted the physical strength of the English; they simply doubted their sense of justice. But unlike the Anglo-Indians of old the Anglo-Indians of to-day are simply making a parade of their physical strength instead of trying to remove the suspicion of the Indians. And for this they will have to repent in future. Physical force can never hold against truth and justice for a long time. The latter are sure to come out victorious at the end. It is a matter of great regret that even many of the rulers of the country are guided by the feelings of the interested Anglo-Indian traders and farmers in this matter.

URIYA PAPERS.

UTKALDIPIKA,  
Jan. 12th, 1907.

60. The *Utkaldipika* [Cuttack] of the 12th January observes that the Amins employed in the Settlement Department of the Balasore Collectorate are in a distressed condition, and that their remuneration should be

The morality of the amins in Balasore.



such as to enable them to maintain themselves and their families in a decent manner. The prices of food-stuffs in Balasore have much increased, and if the *amins* are not properly paid, they will learn to earn something by unfair means. The *amins* are drawn from the people among whom they live, and if their standard of morality be low, they will demoralise the people in no time. It is a pity that the responsible officers of Government only want to manage their affairs economically, utterly forgetting the fact that a low standard of morality adopted by Government officers can only do injury to the people.

61. The *Manorama* [Baripada] of the 14th January complains that the rise of a sandbank caused by floods in the Kharkai river near Rairangpur has made it very difficult for carts to cross the river. As a great deal of traffic is carried on the road leading to the river at that point, it is necessary that the Public Works Department of Mayurbhanj should remove the obstacle without delay. The attention of the Subdivisional Officer, Bamanghati, is at once drawn to the matter.

MANORAMA,  
Jan. 14th, 1907.

62. Referring to the Silver Jubilee that is going to be celebrated in Baroda in honour of the completion of the 25 years' administration of the State by the present Gaekwar, the same paper points out that the whole of India has sympathy with the people of that State. The Maharaja of Baroda is looked upon as a model prince, and his example is recommended for adoption by other Indian princes.

MANORAMA.

The mango crop.

63. The *Utkaldipika* [Cuttack] of the 12th January states that blossoms are visible on the mango trees in Cuttack.

UTKALDIPIKA,  
Jan. 12th, 1907.

64. The Jajpur correspondent of the same paper states that foreign merchants are purchasing paddy and rice in large quantities in the interior of the Cuttack district. Thus the prices of these articles are necessarily high.

UTKALDIPIKA.

65. The Puri correspondent of the same paper states that coarse rice sells at 8 seers and fine rice at 7 seers per rupee in that district.

UTKALDIPIKA.

66. The Sambalpur correspondent of the *Sambalpur Hitaishini* [Bamra] of the 5th January states that rice sells at 13 seers per rupee in that district.

SAMBALPUR  
HITAISHINI,  
Jan. 5th, 1906.

67. The *Manorama* [Baripada] of the 14th January states that rice sells at 10 seers per rupee in the Mayurbhanj State. The constant export of that article from that State has increased its price. It is said that the price will rise still higher.

MANORAMA,  
Jan. 14th, 1907.

68. The Kendrapara correspondent of the *Utkaldipika* [Cuttack] of the 12th January states that cholera prevails in villages Palasinha, Dohandha, Sakpara, Mulabasanta and other neighbouring villages in that subdivision of the Cuttack district.

UTKALDIPIKA,  
Jan. 12th, 1907.

Cholera in the Puri district.

69. The Puri correspondent of the same paper states that cholera prevails in Biswanathpur Sasau in that district.

UTKALDIPIKA.

70. The Sankhatras correspondent of the same paper states that a man named Srikara Raut, a native of village Nankar, was killed by the mail train on the 5th instant

UTKALDIPIKA.

while standing on the railway line near the Kendrapura Canal Bridge. The driver of the train tried his best to save the man, but it was too late. It is said that Srikara had quarrelled at home and had purposely gone to the railway line to commit suicide.

71. The *Garjatbasini* [Talcher] of the 12th January states that a resident of mauza Bhogaberini in Angul, while sleeping at night, was burnt almost to death by his clothes

GARJATBASINI,  
Jan. 12th, 1907.

coming accidentally in contact with a neighbouring fire.



UTKALDIPIKA,  
Jan. 12th, 1907.

72. The Puri correspondent of the *Utkaldipika* [Cuttack] of the 12th January states that fires broke out in Poramathi and Kalikadihi Tahi in the Puri town, destroying

a large number of houses in no time.

UTKALDIPIKA.

73. The same paper states that the sky is clear and that the temperature is rising. The cold weather is becoming weaker day by day.

The weather in Cuttack.

UTKALDIPIKA.

74. The Kendrapara correspondent of the same paper states that a misty weather prevailed for two or three days in the last week in that subdivision of the Cuttack district.

The misty weather in Kendrapara.

UTKALDIPIKA.

75. The same paper states that the Raja of Sukinda was installed on the *gadi* of that State amidst pompous ceremonies. There were music, meetings and feedings of Brahmins and others. The writer observes that apart from the ceremonies, a statement showing the progress of the State in its different branches in the last few years should have been read in one of the meetings and published in newspapers for the information of the public.

The installation of Sukinda on his *gadi*.

UTKALDIPIKA.

76. The same paper gives a short account of the proceedings of the ladies' meeting held in the Bethune College, Calcutta, under the presidency of the Maharani of Baroda, in connection with the last meeting of the Indian National Congress held in that metropolis. The writer publishes the substance of the Maharani's speech, and exhorts all Indian ladies to give encouragement to the use of *swadeshi* articles in their respective homes.

The speech of the Maharani of Baroda.

UTKALDIPIKA.

77. The same paper gives short accounts of the proceedings of the meeting of the Indian Social Conference held at Calcutta in connection with the Congress, under the presidency of Sir Chandra Madhav Ghose, and of the Muhammadan Conference held at Dacca, sympathises with their objects, and observes that both the Conferences have done some good to the people in general. It is said that about three delegates from Cuttack were present in the Dacca Conference.

The Indian Social and the Dacca Muhammadan Conferences.

UTKALDIPIKA.

78. The same paper gives a short account of the proceedings of the second Indian Industrial Conference held at Calcutta in connection with the Congress, under the presidency of Mr. Vitaldas Damodar Das Thackersey, and highly praises the speech of His Highness the Maharaja Gaekwar of Baroda, of which a short abstract is given for the edification of the general public. The writer exhorts the public to encourage the rising industries of India and revive the old industries of that country by all means in their power.

The second Indian Industrial Conference and the Gaekwar's speech.

UTKALDIPIKA.

79. In referring to the ladies' meeting, which the Maharani of Baroda has established in that State, and in stating the good which that meeting has done to the ladies of Baroda, the same paper recommends the example of Her Highness to other Indian Rani's and Maharani's, without whose assistance no improvement on a large scale can be effected in the state of Indian female society.

The Baroda Ladies' Association and Her Highness the Maharani of that State.

NARAYAN CHANDRA BHATTACHARYA,

Bengali Translator.

THE BENGALI TRANSLATOR'S OFFICE,

The 26th January 1907.



**REPORT (PART II)**  
ON  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 26th January 1907.**

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## I.—FOREIGN POLITICS.

62. The *Indian Mirror* writes that Asia, after her long eclipse, is destined to shine again. Present events indicate that she is no longer slumbering, for the anti-Asiatic feeling in the British Colonies and even in America, is due to the strides Asiatics are making in those parts. It is because Chinese labour is cheaper and Chinese labourers more laborious, frugal and skilful, that they are more successful in the British Colonies. This is also the case with the Japanese, hence the present American antipathy for them. Selfishness leads to sin, and sin to destruction, says the journal, and it would not be surprising if a war broke out between the United States and Japan.

INDIAN MIRROR,  
24th Jan. 1907.

## II.—HOME ADMINISTRATION.

## (b)—Working of the Courts.

63. The *Amrita Bazar Patrika* points out that the judgment of the High Court declining to interfere in regard to the sentence of death passed on Umir Shaikh by the Additional Sessions Judge of Mymensingh, has not met with public approval. There is no satisfactory proof as to who committed the murder, and the *motif* admittedly "does not seem a very strong one." These are the words of the Hon'ble Judges, who, however, added that "it (the motive assigned) may have been sufficiently strong" to induce the accused to act as he did. This opens up a vista of doubt, but nevertheless the High Court saw no reason to interfere, and so a human life will soon pass away on the gallows. In view of recognised doubts, could not the milder sentence of transportation have been inflicted? The journal considers that human life has, in this case, been played with in an almost wanton manner.

AMRITA BAZAR  
PATRIKA,  
21st Jan. 1907.

64. It is true, writes the *Indian Empire*, that Sir Bampfylde Fuller has left Eastern Bengal and Assam, but the spirit of his administration still hovers over that unfortunate province as the recent affairs at Chandpur indicate. The sudden arrest of respectable pleaders at the *Mihar Mela*, recalls the worst days of the Fuller régime. The charges against these unfortunate gentlemen are not known, but their connection with *swadeshi* is the reason popularly attributed for their degradation. If so, their arrest marks the commencement of a fresh campaign against that movement.

INDIAN EMPIRE,  
22nd Jan. 1907.

65. The *Amrita Bazar Patrika* states that the accused in the Chandpur case repeatedly applied for copies of the record, but in vain. Further, when the case came on for hearing on the 22nd instant, the accused were kept waiting for hours and the case was adjourned *sine die*, obviously because no case had been prepared! Thus in Eastern Bengal and Assam, the practice seems to be to first arrest a citizen and to determine later what his offence should be.

AMRITA BAZAR  
PATRIKA,  
24th Jan. 1907.

66. It is believed, writes the *Amrita Bazar Patrika*, that the aggrieved in the Jamalpur shooting case are going to move the High Court, and the fact that the Deputy Inspector-General of Police recently visited the station and enquired into the alleged riot and the shooting case, seems to indicate that 'there is something in the wind.' It is now a well-known fact that although not a single disturbance was reported, the town was flooded with armed police, and that the public were excluded from the investigation which was conducted *in camera*. If any plea were necessary for the intervention of the Local Government, this 'hole-and-corner' inquiry furnishes a most striking one. It is also a fact that the much-maligned workmen have been proved to be innocent and to have been wrongfully confined.

AMRITA BAZAR  
PATRIKA,  
25th Jan. 1907.

## (g)—Railways and Communications, including Canals and Irrigation.

67. The *Bengalee* refers to an incident connected with the selection of a site for the proposed Kalna station and characterises it as a "Fraserian mystery." It appears

BENGALKEE,  
22nd Jan. 1907.



that the site selected is central and suits all the inhabitants, official and unofficial, save the Mission people who have established themselves on the outskirts of the town. It was not thought for a moment, however, that the missionaries would not have acquiesced in the selection of the present site, sacrificing their own convenience to that of the entire community, but this is not the case. They have appealed to Sir Andrew Fraser, who is championing their cause, and it is greatly feared that their request for the selection of another site will be complied with.

BANDE MATARAM,  
23rd Jan. 1907.

68. "Sufferer" writing to *Bande Mataram*, points out that the management of the East Indian Railway is getting worse daily. On the evening of the 31st ultimo, there were a large number of passengers at the Howrah railway station, the majority of whom were Congress delegates, but the accommodation provided in the Howrah-Kalka Express was so inadequate, that only a small number of passengers could secure seats, and even some of these were compelled to vacate on the plea that the compartments had been reserved. It is well known, says the journal, that compartments should be reserved beforehand and that only if room permits, so that this method of compelling passengers to leave their seats is quite illegal. The same difficulty was experienced in the Punjab Mail, and the question arises whether the railway authorities could not have provided special trains for the delegates to the Congress?

HINDOO PATRIOT,  
25th Jan. 1907.

69. The *Hindoo Patriot* draws attention to the obstruction of natural drainage in the villages round about Poradah, a station on the Eastern Bengal State Railway, and considers that the inhabitants have a just cause for complaint against the railway authorities. The natural drainage of the villages was supplied by the Bharol *khal* in pre-railway days, and this *khal* contained an abundant supply of fresh water all the year round. When the railway was opened, however, the *khal*, instead of being bridged, was dammed, with the result that it fast becoming a stagnant pool, choked with decayed vegetable matter. Malaria is rampant, and before it the population of the villages is going down. The necessity for a bridge was admitted by the Nadia Fever Commission and by numerous district officials, but nothing has yet been done. Now that the Bengal Government has appointed a Commission to inquire into the drainage of the Presidency Division, it is hoped that the above complaint will be inquired into.

(h)—General.

BEHAREE,  
18th Jan. 1906.

70. The *Beharee* points out that there is at present not a single Bihari on the Bengal Legislative Council. Regarding the matter territorially, it amounts to this, that the Patna Division, which is the largest in the Bengal Administration and possessing a population of 16 millions, or one-third of the entire population of the province, is totally unrepresented! The journal considers that in these circumstances, and if neither the District Boards or Municipalities or the Bihar Landholders' Association can, at present, be called upon to elect, His Honour the Lieutenant-Governor should exercise his right of nomination and appoint a Bihari to fill the vacancy created by the resignation of Mr. Justice Sharfuddin. It should also be remembered that an important measure like the Bengal Tenancy Act Amendment Bill is now on the legislative anvil, and it would be an act of injustice if the Bill were passed in the absence of a single Bihari representative. Viewed from whatever standpoint, it would be the barest justice to appoint a Bihari to the Council particularly at the present moment.

BENGALIEE,  
22nd Jan. 1907.

71. The *Bengalee* calls attention to a notice issued over the name of the Inspector-General of Civil Hospitals, Eastern Bengal and Assam, and published in the Gazette of that Province, dated the 12th January, stating that 'Muhammadan or non-Bengali students' are wanted to be trained as Military Hospital Assistants. The journal considers that it would be impossible to think of a 'more discreditable notification issued by a British Government,' founded as it is on the 'most irritating distinctions of race and religion.' Why should



Bengali students be excluded from the training offered in the above notification? The journal appeals to the Viceroy to direct the withdrawal of this notification, and trusts that it does not appeal in vain.

72. Commenting on the above, *Bande Mataram* states that the notice is characteristic of a Government, that follows the policy of 'divide and rule,' and it is therefore not astonishing. The journal, however, has faith in the sense of its countrymen, and trusts that their sense will enable them to safeguard their own interests.

*BANDE MATARAM*,  
24th Jan. 1907.

73. Referring to the new phase upon which the cow-killing question has entered as a result of the recent exhortation of the Amir and the conciliatory attitude of those Hindu and Muhammadan leaders who, following in the wake of the Royal peace-maker, are appealing to their countrymen to live in amity, the *Amrita Bazar Patrika* urges the Government to take practical steps in the matter, and recommends the enforcement of a circular of the kind issued by Sir Charles Elliott's Government. This circular should aim at the prohibition of acts which would irritate and offend Hindu prejudices, and should be enforced not only in all municipal towns, but also in rural areas. In short, the solution of this burning question rests upon an arrangement which, while it would not deprive the Muhammadans of a single right or privilege, would safeguard Hindu susceptibilities.

*AMRITA BASAR PATRIKA*,  
24th Jan. 1907.

74. As the Government holiday on the occasion of the *Bakr-Id* festival has not been granted to the Hindu clerks of the office of the Director of Public Instruction, the *Amrita Bazar Patrika* asks if the authorities would not inquire into the matter. Why should Muhammadans only enjoy this holiday when Hindu holidays are enjoyed by all? Should considerations of caste interfere with a public Government holiday? In addition, the Education Department, it is believed, is free from urgent work, so that the withholding of the holiday cannot be justified on this plea.

*AMRITA BASAR PATRIKA*,  
25th Jan. 1907.

### III.—LEGISLATION.

75. The *Amrita Bazar Patrika* points to the Rent Bill as the most recent illustration of how public opinion in this country can be utterly disregarded. There is not a landholder in the province, says the journal, who is not vitally interested in this measure, yet how many of them are even cognisant of the fact that new and undesirable legislation has been framed and is going to be rushed through?

*AMRITA BASAR PATRIKA*,  
21st Jan. 1907.

The primary question is whether the Tenancy Act should be amended in the manner contemplated. There are, it is true, unworkable, defective, and ambiguous clauses in the existing Act, but this is no justification for a revolutionary measure like the proposed amendmen. The certificate procedure, for instance, should have been abolished long ago on account of its oppressive character, but what the Government now propose doing is to extend this very procedure to the zamindars, who in return for the so-called benefit, will be required to submit to conditions which will not only render them helpless in the hands of District Officers, 'but ultimately create the necessity for a cess to meet the cost of an establishment for maintaining a system of record-of-rights which will have to be revised frequently.' Lastly, there is the dangerous proposal to invest a *Revenue Officer* with the power of setting aside the decisions of a *Judicial Court*. No landholder can view such amendments without grave concern, and they should jointly and strenuously protest. This might possibly have no effect on a Government capable of resorting to the 'bayonet policy,' but nevertheless it could not afterwards be said that the representatives of the people agreed to the Amendment Bill.

### VI.—MISCELLANEOUS.

76. The *Behares* considers that Bihar has again fared 'shamefully' in the last Honours List. The Bihari names are few and far between. This is 'distinctly wrong and grossly unfair' to so large and important a province, and it is earnestly hoped that this is the last occasion on which it will be necessary to draw the attention of Government to the matter.

*BEHARES*,  
18th Jan. 1907.



AMRITA BAZAR  
PATRIKA,  
20th Jan. 1906.

77. The *Amrita Bazar Patrika* writes that, if true, the announcement that the Secretary of State has ordered the immediate preparation of a scheme separating the Judicial

An important announcement. and Executive functions, will give great satisfaction to all sections and communities. The immediate result of the reform, if carried out, will be an appreciable diminution in judicial scandals.

As regards the rumoured enlargement of the non-official element in the Legislative Councils, the journal points out that the mere addition of a few extra members will not do. The representation should be effective, and the Councils vested with power over the Executive Government and the public expenditure. In short, a substantial measure of self-government must be conceded. The ideal set forth by the Congress might not be attained at once, but what is conceded now must be real and genuine.

MOTHERLAND.  
23rd Jan. 1907.

78. The *Motherland* is glad to find that there are many, even in Nawab Salimulla's own camp, who openly refuse to support his political propaganda. This difference of opinion, says the journal, was emphasised at a recent meeting of advanced Muhammadans held in Calcutta, and resolutions expressly stating that the interests of their community lie in the interests of the country as a whole were passed. Thus the Congress has received additional force.

79. The *Indian Mirror* writes that the pronouncement of the Amir in connection with the *Bakr-Id* sacrifices at Delhi has produced a very wholesome effect throughout the country, and should lead to the establishment of better feelings between Hindus and Muhammadans. The Amir has greatly relieved religious tension by his uttered policy of religious toleration, and it is hoped that his co-religionists in India who look up to him, will practise the same religious toleration.

INDIAN MIRROR,  
23rd Jan. 1907.

PATRIKA,  
AMRITA BAZAR  
24th Jan. 1907.

80. The *Amrita Bazar Patrika* writes that the veteran general, Lord Roberts, has expressed himself pleased that the use of the rifle was coming to be widely cultivated in England and the Colonies. This is as it should be. Every son should be able to defend the motherland. But what is the position of the Indians? They have been deprived not only of the means of defending their country, but also of the means of protecting themselves and their property. The journal considers that the Musalman rulers of India were far wiser than their British successors in this respect. The former trusted the Indians, with the result that they were never betrayed by them. The sepoya proved untrue to their English masters in 1857 because they were doomed to subordinate positions in the army and treated with contempt. Would it not be different if the British trusted their Indian subjects?

BANDE MATARAM,  
24th Jan. 1907.

81. It is a happy sign of the times, writes *Bande Mataram*, that both Hindu and Muhammadan leaders are striving to avoid a conflict between their co-religionists during the ensuing *Bakr-Id*. The appeals issued to the country for the preservation of peace and good-will are most opportune, but they should have been a little more explicit by showing how friction could be avoided. Cow-killing is almost unknown in the Eastern districts, and the practice has only sprung up in places where mischievous Maulvis have carried on their operations. Thus the practice is not essential and as its discontinuance would buy lasting peace, why should such a barrier be allowed to prevent the union of two important communities?

BENGALKEE,  
26th Jan. 1907.

82. There is no mistaking the fact, says the *Bengalee*, that the trend of public feeling to-day is towards the unification of the Indian races. It is becoming clearer that in unity there is salvation, and that sectional prejudices should not preclude the meeting of the Indian peoples on common political ground. Co-operation and not isolation is the watchword, and this change indicates the mental attitude of the nation. Here and there a dissentient note may be heard, but it is of no consequence. Why are the Hindus taking so full and genuine an interest in the visit of the Amir? His earnest exhortation to his co-religionists in regard to the slaughter of cows, might explain something, but it does not explain all. The real explanation is to be found in the pan-Asiatic feeling that has sprung up.



83. The *Amrita Bazar Patrika* writes that the rulers of India have a two-fold duty to perform. One is *not* to do certain things and the other is *to do* certain things. The

AMRITA BAZAR  
PATRIKA.  
25th Jan. 1907.

A list of "don'ts." following are extracts showing what, in the opinion of the journal, should *not* be done:—

"Don't forget that it is not true that England conquered India by the sword and that it can retain it by the sword.

"Don't forget that Indian blood and money secured the Indian Empire for England and saved it when it was about to slip out of her hands during the Sepoy War.

"Don't forget that Bengal was never conquered; that but for the help of the much-maligned Bengali Babus, the English rulers would not have been able to establish British rule upon a firm basis in the whole of India.

"Don't forget that there is only one Englishman among thirteen hundred people in India.

"Don't forget that Empires flourish so long as their affairs are conducted on righteous principles, and break up as soon as moral laws are outraged.

"Don't forget that the building of an Empire upon the hearts of the people is the only way to place it upon a solid foundation."

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OFFICE OF THE INSPR.-GENL.  
OF POLICE, L. P.,  
WRITERS' BUILDINGS,  
The 26th January, 1907.

F. C. DALY,  
*Perst. Asst. to the Insp.-Genl. of Police, L. P.*



